



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Principles of Nature.

For the Spiritual Telegraph. ERRORS OF POPULAR MATERIALISM.

BY GEORGE H. PHILLIPS.

On perusing the first January number of the *Zion's Herald and Wesleyan Journal*, I find an article from the pen of Mr. J. D. King, under this title, "Non-Intercourse of the Dead and the Living." The writer has evidently discovered the necessity of annihilating the New Philosophy at once, lest it attain the giant growth which the signs of the times seem to indicate as not far distant. Were the subject treated in a purely philosophical manner, this article would deserve no review; but as the really simple-minded seekers after truth may sometimes be imposed upon by false statements and misrepresentations, justice demands that a passing notice should be given to some parts of this article, appearing as it does in a professedly Christian journal.

The writer heads his article "Non-Intercourse of the Dead and the Living." If by this distinction between embodied and disembodied spirits, he means to convey the idea that the process of emancipation of the spirit from the body produces inertness, deadness, or nothingness, on the part of the spirit, then we can conceive of no such distinction as he makes, but are forced to the conclusion that the only real existence is the present earth-life. Why does he call inhabitants of the Upper Country "dead"? Have they in any way lost their individuality, their powers of mind, or the vitality that is necessary to a perpetuation of them? If so then no distinction seems necessary; if not, why limit their powers more than the powers of those still in the form? If the spirit which is still encased in the form can come in contact with the gross matter of the body, why deny the disembodied spirit the power to come in contact with, and move, physical substances? Is it because it is contrary to our experience? The existence of the Western Hemisphere was contrary to the combined experience of the civilized world anterior to its discovery by Columbus, yet this ignorance did not invalidate the fact. God is a *Spirit*, and is supposed to come in immediate contact with His Universe and His creatures. If this be so, it proves conclusively that spirit *can* come in contact with matter, and may possibly furnish a precedent by which lesser spirits may do the same in proportion to the extent of their individual powers.

The writer asserts that, "if the Bible is true, everything untaught there must be uncertain, and everything contradictory to it is false." Now suppose the Bible to be strictly true in all its details, is it consistent to reject such principles and facts as have come to light since the time of the Bible-writers, and of which they of course have made no mention? The truth of planetary motion never came to light till recently; shall we say it is an untruth because it is not recorded in an ancient book? The Bible-writers were either unacquainted with this truth, or were woefully negligent in imparting it to the so-called Christian church, for this same Christian church was the last to believe its possibility. In my humble opinion, it is utterly impossible to record and classify *all truth* within the compass of a book, or all books, for the Deity himself is the embodiment of all Truth, and this Truth is universal, unchangeable, and eternal; and the only way we can comprehend truth, is to take cognizance of the holy laws of Nature—the ways and modes of God's living, doing and acting, so that possibly we may comprehend a tithe of the attributes of Him whose ways are asserted to be "past finding out," but which

are still not *all* past finding out. For if we would learn the truth of God's goodness, witness the falling of the rain, and the shining of the sun on all his creatures; if of His justice, contemplate the precision, harmony, and equality of the forces and attractions that combine to regulate the movements and the reciprocal affinities of the orbs of space, each of which tells of the greatness of their Architect. If we would learn of His wisdom, study the progress of mineral to flower, vegetable to animal life, of man to angel; and the continual aspiration of the soul toward the higher life.

The last part of the proposition is, "every thing contradictory to the Bible is false." Of this we would have "every man fully persuaded in his own mind." Nevertheless, as some minds are persuaded that this position is erroneous, we will give an example of the process by which they arrive at their conclusions. It is asserted that the Lord made the world in six days, and as evidence that the Bible-writers supposed them to be six literal days, they also record a command that we should observe the Seventh day, because the Lord then rested from his six days' labor. Now if the science of Geology proves the Earth to have existed in nearly its present condition for many thousand years before the Mosaic account, then the controversy is between the record of an ancient book, and the unalterable, uninterpolated Book of Nature, which is spread out before all human intelligences, and given with a free hand, "without money and without price."

The writer asserts that "the existence of God and the immortality of the soul, are demonstrations which unaided reason never did and never could reach." A part of this assertion is disproved by the history of all nations in all times. Probably none of us have just conceptions of the Great Positive Mind, the Source of all power and all good. But the more progressed and elevated we become, the higher will be our conceptions of Deity. Thus the Patriarch conceives of a God of hatred and revenge, a jealous God who requires "an eye for an eye and a tooth for a tooth." The Judean "sees God in clouds or hears him in the wind," while the real followers of the teachings of Jesus, both ancient and modern, recognize a God of love, the Father of all, the tender Parent of his children—the whole brotherhood of Man. Thus each conceives a Deity according to his capacity to read and understand the Book of Nature, which tells him of a higher Intelligence than himself. Then I take the position that a belief in God is indigenous to the human soul, yet the conceptions of Deity are graduated by the plane of thought and elevation to which that soul has attained. In accordance with this principle the Bible-writers recorded their views of God, and so also do we record ours.

The Harmonial Philosophy does not "of necessity quote the Bible as the only authority for the immortality of the soul, and of spiritual existence," but takes its teachings as concurrent testimony to a truth which is indigenous and natural to the soul of man, as is attested by the evidence given to this belief in all ages and all countries, even in absence of its actual demonstration. The Scriptures do give their testimony in favor of immortality and spiritual existence, by relating the accounts of the intercourse of the spirit of Jesus with Paul, which interview changed his course of life; also of the angel who released Peter from prison; of Moses and Elijah, who talked with Peter, James and John on the Mount; the intercourse of the angel with Mary, &c.

So the Spiritual demonstrations of the present day are only proofs of immortality to those minds who are unable to satisfy themselves by

studying the processes of Nature, and to infer analogically that the same principle which causes the caterpillar to emerge from its low estate and take a more exalted position, will also surely disrobe us of our earthly tenement, and of necessity place us in a higher sphere of thought and action.

The "assumed relations of the present day," taken as a whole, do not "deny" the truth of the "Bible," but in many instances concur with its teachings. Thus Paul shows us the future life by comparing our second birth into the next condition, to the birth of the plant from the germ or seed in the natural world.

It would be preposterous to suppose that all truthful revelations ceased at the moment of the completion of the relations of John's visions. For a revelation is something that is revealed, brought to light. Revelation creates no truth, it simply makes it known, and whatever new truth we receive is to us a revelation. Therefore if anything contained in the Bible is not understood clearly by the human mind, it is no revelation to us, neither can it be till we comprehend it. Furthermore if the aspiring soul sees new truths and revelations, let him not fear to embrace them, for some have thereby "entertained angels unawares." The Scriptures are nowhere so arrogant as to assert the finality of God's dealings with his children through their ministering spirits; neither is it good or elevating to suppose the Spiritual World is further from us than from our brethren of ancient times.

The theory of the seven spheres, embracing a plan of progression, has no Scripture authority, and for this reason, and no other, is "un-spiritual," but as I have already shown that truth may be found outside of books, this statement may not preclude the reality of the theory.

It is asserted that the Bible teaches a "vicarious atonement, resurrection of the body, future judgment, and eternal retribution," all of which the Harmonial Philosophy unequivocally denies. Whether these doctrines are taught in the primitive history, or not, is a matter of much speculation and contention among Bible-students, showing conclusively that these things are not clearly revealed, but on the contrary are now occupying the attention and labors of thousands whose sole business it is to elucidate and harmonize the primitive writings with themselves and with the Volume of Nature. Truth existed before books or men, therefore Harmonial Philosophy recognizes no authority from men or books, except such as is corroborated by the unerring standard of Nature and Reason.

All truthful revelation teaches that future destiny depends on present character and development. The Harmonial Philosophy does not "encourage the practice of immorality by promising final happiness regardless of character," as the writer asserts, but everywhere it gives us assurance that as is the spirit when it leaves the body, so is it on its first entrance to the Spirit-world—that the nearer it is assimilated to goodness, truth, and Deity, the faster will be its progression toward the Great Magnet of the Universe. On the contrary, if the soul has been fettered by untoward circumstances—has been rendered low, sensual, or debased—its affinity for error prevents its immediate attraction upward and onward. Still this same spirit surrounded by more favorable influences than in the earth-sphere, having left the burden of the flesh with many of the temptations incident to a residence therein, will progress slowly but surely, never reaching his more developed fellow—for the unlimited expanse of the Spirit-land is the race-ground, and the extent of the time occupied is no less than Eternity!

Neither does the Harmonial Philosophy "give the ascendancy to sin, by allowing Shelly to be the companion of Paul and John; Napoleon to associate with Calvin and John Wesley; and that loathsome blackguard Tom Paine to look down on martyrs and apostles beneath his feet." It must be evident to all candid minds that a removal from this sphere of discord and error, to one of comparative harmony and truth, must have a favorable effect on all minds, however misled or debased they may have been here. Is it impossible for such giant minds as Shelly, Napoleon, and Thomas Paine, to renounce errors induced by predisposition or wrong education, when the glorious light of the second sphere reveals to them their true position? But it is by no means supposable that either of these men were so much worse than others as to be singled out for comparison. Shelly and Paine had the misfortune to cherish opinions unlike those entertained by Mr. K., hence the term "loathsome blackguard" is applied to an individual whose errors were not mainly of the heart, but of faiths and opinion. O, when will the professed followers of the meek and lowly Jesus cease to apply opprobrious epithets to their brethren? When will they learn the truth he taught that, God is our Father and all we are brethren? Yes, the Universal Brotherhood of man, as taught by Jesus, is not a fiction, but shall one day be acknowledged as a glorious reality. If mankind are, or should be brethren, is it right for one to cherish ill-feelings and disgust toward another, and then give vent to those feelings by calling hard names? Is it christian-like, is it gentlemanly even? If Shelly or Paine had seen their errors one day before their leaving the earth-sphere, and had exercised the requisite amount of sorrow and penitence for them, would Mr. K. object to their associating with Calvin or Wesley? If one day could accomplish the elevation of these, so-called, bad men to the companionship of the good, then how much more potent have been the workings of the eternal law of progress in their behalf, since they entered the second sphere! Even the good John Calvin must at some time have enlarged his feelings of fraternal love, or he could not pleasurably associate in higher spheres with his christian brother whom he caused to be burnt at the stake. Again I ask, is it utterly impossible that these minds should associate?

The bible does not "teach that when the soul is disembodied its powers are vastly expanded," on the contrary it asserts that, "the dead know not anything." The writer says further, "the bible teaches that the disembodied soul enters upon a life of eternal progression, intellectually and morally. This judging them out of their own mouth the spirits deny." Now this last assertion betrays an amount of ignorance equalled only by the audacity with which it is brought forward. The spirits do not deny eternal progression, for they know, every one of them knows, that they have attained their present position only through the law of progress.

It is not "claimed that the created spirit borrows the eye of omniscience when it reads the secrets of the soul." Nay, for the spiritual eye is adapted to the perception of spiritual things, as the natural eye is to see natural things, and is in accordance with the harmony everywhere observable in Nature.

"Supernaturalness" is not "implied in the very nature of revelation," because supernaturalness can not be implied in the *naturalness* of anything. If any transaction can be proved to have occurred outside of, or not amenable to, the laws of Nature, which laws are the unchangeable methods and modes of the manifestations of the Deity through his Universe, then

will we give up the palm, but till then we shall be obliged to believe that every effect has somewhere in the Universe an adequate cause. Moreover if it be conceded that the Deity ever transcends or suspends those laws, or is special or local in his providences, then all true confidence in His eternal relationship to us, His children, must be broken and chaotic, causing us to strive to appease His supposed wrath and obtain His favor who is without variableness, and whose kindness uniformly exceeds that of a good earthly parent.

Another proposition demands notice. "The Bible is a book of supernatural ideas, not one of which would have been certainly known by any natural means." Now the largest share of the primitive history consists of a simple narration of facts as they appeared to the writers. These facts and ideas are also many of them given to the world by other historians, who came to their knowledge of them through natural channels of information, and which are comprehended by others, as are the truths of the Bible, viz.: through the medium of the natural perceptions. Thus we see that many of the ideas given through the Scriptures are attainable through other avenues than "supernaturalism."

"The broken, indefinite, jejune trash, illustrated by the literature to be found in such works as 'Light from the Spirit-World,' and the *SPIRITUAL TELEGRAPH*," is well known to refined and elevated minds, to be vastly above the comprehension of the bigoted materialists of the present time. Still, as Nature is a vast storehouse of truth, ever inviting to the aspiring human soul, it is more than probable that some minds are sufficiently developed to perceive and appropriate vast and magnificent truths in this interesting literature of the present age. We do not claim that these works are the unerring exponents of truth, for it is impossible for all truth to incarnate itself in any form of language, but gives to us its radiance in proportion to the clearness and transparency of the medium through which its light is revealed.

The writer says, furthermore, "if we judge the motives of the spirits by their influence, we should infer that their definite object is to unsettle the mind, and people the mad-house." If the minds of men are still in error and befogged with the mists of ancient superstition, as the present inharmonious conditions of society clearly show to be true, is it not high time to "unsettle the mind" and banish these chimeras? It is not surprising that the human mind which has been long groping in darkness and ignorance should be somewhat surprised, and perhaps dazzled and bewildered, by the too sudden transition from this darkness to the radiant light so plentifully showered down from the higher spheres; but is this an argument against the reality of Spiritual intercourse, or a valid objection to the beneficiality of its results? As we might we banish the cheerful fire from our hearths in the cold wintry season, because fire when misapplied sometimes does damage, or discard the Bible because some of its students have too ardently believed the dogma of eternal torment supposed to be taught therein, and thus have unbalanced the mind and "peopled the mad-house!" It is well known that insanity is caused by over-action or too little action of some of the faculties of the mind, which creates inharmonious between them. Thus any subject which causes undue excitement or action of any one faculty of the mind so as to partially destroy its relations with the rest, is liable to produce insanity. A very great proportion of the present inmates of our asylums for the insane are placed there through sectarian religious excitement. Why urge this as an allegation against

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BRITTAN AND RICHMOND'S DISCUSSION.

QUESTION.—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER FOUR.

LUMINOUS MANIFESTATIONS OF SPIRITS.

The nature and relations of mind and matter, and the experience of men in all ages, witness to us that the immortalized must be able to exercise, at least a limited control over the potential agents in Nature. Even the shackles of mortality can not wholly restrain or prevent the exercise of these God-like powers. If spirits can, and do, produce a variety of physical effects, it will not be deemed strange that ASTRAL LIGHTS are among the sensible proofs of their presence and agency. Such luminous manifestations have occurred in all ages. While, in numerous cases, the weak and credulous have been led to attach a particular spiritual significance to purely natural phenomena, it is firmly believed that the stubborn and incredulous have as frequently resisted the truth, inasmuch as such phenomena have often transpired under circumstances which utterly preclude their reference to accident, or mere material forces. The facts in this department have served to excite inquiry, to inspire joy, or to awaken apprehension, according to the mood of the observer, and the supposed relations of the phenomena themselves. But whether viewed as subjects of curious speculation, as symbols of Divine realities, or as omens of melancholy events, they have not ceased to be regarded with peculiar interest.

I will now, in pursuance of my general plan, proceed to illustrate this phase of the manifestations, and will first solicit the attention of yourself and the reader to some striking examples of spiritual illumination, described by the Scripture-writers. The first and second cases are from the experience of the Jewish law-giver. While Moses was employed in keeping the flock of Jethro, his father-in-law, he witnessed a remarkable phenomenon of this kind, which was produced by a spirit and is thus recorded: "And the angel [messenger] of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." (Exodus iii, 2.) The second case, recorded by the leader of Israel, as having occurred in presence of all the people, was "the pillar of fire," which was supposed to have been presented by direct spiritual agency and for a specific purpose.—(Chapter xix.)

The Evangelist records the fact that, on one occasion, two men, who had lived on earth centuries before, came to Jesus and three of his personal friends, while they were together in a mountain, and "a bright cloud overshadowed the company," and the face of Jesus, in the splendor of his transfiguration, "did shine as the sun and his raiment was white as the light."—(Matt. xvii.)

Another luminous demonstration of spiritual presence is said to have occurred while Peter was preaching, on the day of Pentecost, and is thus recorded in the Acts of the Apostles: "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." It further appears from the account that "they all began to speak with other tongues as the spirit gave them utterance." That the demonstrations, on that occasion, were apparently confused and disorderly, seems probable from the fact that, the materialists of that day imputed the phenomena to drunkenness.—(Chapter ii.)

Peter was subsequently arrested for preaching on spiritual subjects, and especially for creating an excitement among the people. Bound in chains and immured within the walls of a dungeon, he was quietly sleeping, with a soldier on either side of him and a guard before the door, "And behold, the angel of the Lord came upon him and a light shined in the prison."—(Chapter xii.)

Paul, in his remarkable address before Agrippa, relates what he witnessed while on his way to execute the commission of the chief priests. "At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me"—(Chap. xxvi.)

The facts already cited were ascribed by those who witnessed them to spiritual agency, and surely no rational Spiritualist will be disposed to question, either the possibility of their occurrence or the credibility of their peculiar claims. It should be remembered that these lights were accompanied with other phenomena, such as the occurrence of voices, the moving of ponderable objects, etc., and that the coincident manifestations all contribute to sustain the spiritual idea respecting their origin. Will you, my dear sir, notice each of the foregoing examples, and if the witnesses, and the millions whose faith has rested on their testimony for ages, have all been deceived, will you give us the true solution of these mysteries and thus disabuse the world?

Justinus Kerner relates the following personal experience:

"On the 8th of December, at seven o'clock, being myself in the ante-room, from which I could see into Mrs. H—'s bed-room, I perceived there a cloud-like form—a sort of pillar of cloud—with a head but no defined outline. I hastily caught up a candle, and rushing into the room, found her with her eyes staring at the spot where I had seen the figure; but to me it was no longer visible. This would naturally be the consequence of the bright light. The room was previously but imperfectly lighted, and the white cloud-like form was more perceptible on the dark ground. When I inquired what she was looking at, she replied, that the specter of N— had been there and given her a commission for his son."

The supposition that this was an optical illusion seems altogether improbable, for the following reasons: 1. Kerner was not a seer—had never witnessed anything of the kind in his life—but emphatically declares that he saw the luminous object. 2. The immortal visitor was fully recognized by the Seeress. 3. The same spirit had succeeded in rendering himself distinctly visible to a number of other persons. 4. N— came to attend to something that concerned his son and actually accomplished his business. That the form, as presented to the external vision of Kerner, was indefinite in outline below the head, is what the Spiritual philosophy would lead us to infer might be the case, and it also agrees with the testimony of many Spirit-seers, who represent that, while spirits may at pleasure manifest other portions of their forms, yet when their presence is disclosed to men, it frequently happens that the head is first and most distinctly perceived, for the reason that the more vital parts radiate a stronger light. Mrs. Crowe relates a number of facts illustrative of this phase of the manifestations. I will only cite three examples:

"A gentleman, some time ago, awoke in the middle of a dark winter's night, and perceived that his room was as light as if it were day. He awoke his wife and mentioned the circumstance, saying he could not help apprehending that some misfortune had occurred to his fishing-boats, which had put to sea. The boats were lost that night."

Here the sense was palpably addressed while the soul was mysteriously informed. The actual occurrence of a disaster corresponding to the

interior impression seems to determine the connection of the phenomenon and the event, in a manner that can hardly be accounted for without admitting the agency of spirits.

"I remember a case of the servants in a country-house, in Aberdeenshire, hearing the door-bell ring after their mistress was gone to bed; on coming up to open it, they saw through a window that looked into a hall that it was quite light, and that their master, Mr. F—, who was at the time absent from home, was there in his traveling dress. They ran to tell their mistress what they had seen; but when they returned, all was dark, and there was nothing unusual to be discovered. That night Mr. F— died at sea, on his voyage to London"—(See *Night Side of Nature*, page 320.)

I can not imagine that any one will be absurd enough to conjecture that, this may have been a phosphorescent or odic illumination proceeding from the lifeless body, which was far away at sea. Such a light could only appear over or near the remains. It is no less absurd to ascribe the whole to the power of imagination; for, in the first place—and when nothing of the kind was anticipated—the servants all saw, both the light and the man; but, on their return, after relating the circumstance, though their imaginations were powerfully excited, *not one of them could perceive anything whatever*. Thus this hypothesis is clearly disproved by the fact. The Spiritual theory alone affords a rational solution of this and a thousand similar mysteries. The thoughts of F—, in the last hours of mortal life, were doubtless centered on the distant objects of his affection, and the disenthralled spirit, following the law of its affinities, immediately presented itself at home, appearing only to the domestics in the house, that he might thus indirectly, and in the most delicate manner, intimate to Mrs. F—, what had happened, that she might be prepared for the intelligence which would soon reach her through other channels.

The authoress of *The Night Side of Nature*, gives an account of the mysterious illumination witnessed at C— castle, in 1803, by Rev. Henry A—, of Redburg, and rector of Greystoke. The Reverend gentleman and his lady were guests at the castle when, on the night after their arrival, Mr. A— saw the phenomena here described in his own words:

"It might have been between one and two o'clock in the morning when I awoke. I observed that the fire was totally extinguished; but although that was the case, and we had no light, I saw a glimmer in the center of the room, which suddenly increased to a bright flame. I looked out apprehending that something had caught fire, when to my amazement, I beheld a beautiful boy, clothed in white, with bright locks, resembling gold, standing by my bedside, in which position he remained some minutes, fixing his eyes upon me with a mild and benevolent expression. He then glided gently away toward the side of the chimney, where it is obvious there is no possible egress, and entirely disappeared. I found myself again in total darkness, and all remained quiet until the usual hour of rising. I declare this to be a true account of what I saw at C— castle, upon my word as a clergyman."

Mrs. Crowe adds: Mr. A— only speaks of the circumstance with the utmost seriousness, and never hesitates to express his conviction that it was a spiritual visitation.

Mrs. S. S. Smith, a much esteemed correspondent to whom I am indebted for several beautiful poems, contributed to the *SHAKINAH*, some time since buried all that was perishable of a beloved sister, to whom she was tenderly attached. Some time before the event transpired, the sister made a promise that, should it be her lot to first enter the Spirit-land, she would, if possible, return to Mrs. S. in "a natural and life-like manner." Long after the separation occurred, Mrs. Smith continued to look for her sister, but she came not. And when month after month passed away, without bringing the slightest indication of the spiritual presence, she at length "concluded that the spirit was not permitted to ratify the promise." In this state of mind she retired one night, when, most unexpectedly, the promise was redeemed. I here extract, from a communication addressed to me by Mrs. Smith, her statement of what occurred:

"The night was of that pitchy darkness peculiar to a slow and drizzling rain, which silently fell to the ground, making scarcely a single sound. In the act of turning my face to the wall—all at once—I became conscious of a bright and clear light penetrating through and beneath my closed eyelids—still brighter grew the light, illuminating the whole room—and, at the same instant, from the opposite window, I heard gently gliding footsteps, advancing nearer, and still nearer—with a rustling motion, as of a person's dress—until the sounds ceased in front of my bed! In an instant I became conscious of a spiritual presence, and recalled the promise made to me one year before."

About the beginning of May last, Mrs. Harriet Porter, being entranced at her residence in Bridgeport, received a communication, from what purported to be a spirit, to the effect that, if she would form a circle in an adjoining room, with the other persons who were present at the time, they (the spirits) would make an effort to write without human hands. Accordingly, the parties designated formed a circle round a chair, on which a blank sheet of paper and a pencil had been previously placed. After a few moments luminous currents were seen issuing from an invisible source at the four corners of the room. These currents converged to a focal concentration over the chair, when the light suddenly expanded from this point to the size of about two feet in diameter, and became exceedingly brilliant and dazzling. In the midst of this light there appeared the radiant form of a venerable man with long white hair and beard. With a benign expression he took the pencil in his hand and rapidly traced a line across the paper. The light vanished, and the pencil at the same instant was heard to fall in the corner of the room. All the parties assert that they distinctly heard the pencil as it moved over the paper, and that *not a single hand of any person in the circle was at liberty during the process*. On examining the paper, the following words were found plainly written: "Mrs. Minor, Litchfield." No one present knew aught of any person answering to the name, and after some conversation the matter was dismissed as inexplicable. The next day, however, a stranger—a gentleman wholly unknown to all the parties—came to the house to see Mrs. Porter. The stranger said his name was *Minor*. This prompted an allusion to the interview had with the spirit on the preceding day, and some one handed the paper to the stranger who at once declared that, *Mrs. Minor, of Litchfield, could be no other person than his deceased wife*.

It will be recollected that Mr. Fowler, in his statement respecting the occurrences in his room, speaks of luminous currents, of divers colors, which emanated from what appeared to be a box of electrical apparatus. In the course of his description he says: "One of the company placed a piece of paper pen and ink, on the lid of this box. The luminous currents now centered around the pen which was immediately taken up and dipped in the ink, and without the application of any other force or instrument, so far as I could perceive, the pen was made to move across the paper, and a communication was made which I have since learned was in the Hebrew language."

Mrs. Whitman, in one of her letters to the *Tribune*, says: "I have seen electric lights of great brilliancy, which filled the upper part of the room and remained visible for several minutes, and which were observed at the same moment by three or four persons."

Sometimes there appears a gradual illumination, sufficient to disclose very minute objects, and at others, a tremulous phosphorescent light

gleams over the walls, and odic emanations proceed from human bodies, or shoot meteor-like through the apartment. These phenomena are of frequent occurrence, and are not accounted for by any material hypothesis, unless, indeed, they are comprehended under the popular generalization which ascribes the whole to human fraud and delusion. I have seen these lights in all their variety. On one occasion when a number of friends were assembled at my own house, there occurred a gradual illumination of the apartment. It appeared like the twilight half an hour after the dawn. The light continued to increase for about fifteen minutes, and then gradually diminished.

In the month of December 1851, while passing an evening with some friends in Springfield, Mass., Mr. Gordon being the medium, odic lights of great brilliancy were seen moving in various directions—occurring at intervals—while a peculiar phosphorescence moved in undulating and broken waves over head.

Also on the 30th of March I chanced to be one of a company convened at the house of Mr. Elmer, in the same place—Mr. Hume, the medium, being present—when the room was darkened to see if the mysterious illumination would occur. Immediately the gross darkness began to be dissipated, and in a few moments, the forms of all the persons in the room were distinctly visible. Without disclosing her purpose to any one, Mrs. Elmer mentally requested that the spirits would restore the darkness, and, almost instantly, the change was perceived by the whole company, and soon every form was lost in the deepening gloom.

Again, being at the residence of Mr. Partridge, in New-York, where several others were assembled, I was quite unexpectedly overwhelmed with drowsiness. I leaned forward and rested my head on the table, and was soon in a profound sleep. From this state of insensibility I was suddenly aroused by a powerful shock. Two most brilliant lights—like balls of fire, about two inches in diameter—were, at that instant, projected from the second pair of nerves of special sensation, when a simultaneous and very powerful movement of the table occurred, in the direction which the lights proceeded.

In the second and third letters of my present series I gave a brief analysis of the probable modes whereby spirits produce the phenomena ascribed to them. It is true the question did not demand this, but thinking that it might contribute to render my present labors more interesting to the general reader, and serviceable to the cause, my judgment dictated that course. In the present instance, however, I can hardly assume to speak with any degree of certainty. I will only indulge in a single conjecture. The watery vapors in the atmosphere may be electrically decomposed by the agency of spirits, and the same process might naturally enough ignite such of its elements as are inflammable. It is well known that hydrogen is capable of producing a variety of luminous phenomena, while in a state of combustion, the phenomenal variations depending on its several combinations. Sulphuretted hydrogen, in contact with air, burns very slowly, exhibiting a pale blue flame. Combine hydrogen with three times its volume of air, and it burns with intensity, and when united with one-half its volume of pure oxygen it becomes explosive. Electricity is not visible in the dazzling and sublime exhibitions of its phenomena. In thunder-storms we see the light occasioned by the combustion of hydrogen, which is disengaged and ignited by the electrical current, in its passage through the dark watery clouds.

Now it must be obvious that even a very limited control over the agents which the invisible powers profess to use, would enable them to cause an electro-chemical process among the aqueous vapors, at once producing decomposition and combustion. When the luminous phenomena have an objective existence, they may possibly be produced in this manner. I know not that they are, nor do I speak from an unwavering conviction. But the idea that spirits have power to influence the elements of our sphere, is neither incompatible with reason nor opposed to the ancient revelations. In the II. Book of Samuel it is stated that, the Philistines being drawn up in battle array against Israel at Misphe, were smitten and dispersed, by a thunder-storm, which is said to have been produced by immediate spiritual direction. It is, moreover, recorded of 'Jesus that he rebuked the winds, and there was a great calm;' and Paul, in his letter to the Ephesians, speaks of the "Prince of the powers of the air." Indeed, that spirits have power to act on and influence the elements, is an idea that seems to have been entertained not only by Heathen authors but by Jewish and Christian teachers.

Of this, at least, we are sure: *The facts exist, and do not belong to the category of ordinary physical phenomena*. They are most mysteriously identified with the names and forms of departed human beings; they exhibit, in many instances, a marvelous conformity to the intellectual, moral, and social peculiarities of those who purport to be in communication; they

are inwrought with the individual life and experience of men, and in a manner, too, which only the human mind, in its spiritual and immortal relations, is fitted to determine or perceive. The nature of the phenomena under discussion, and the circumstances of their occurrence, oblige us to conclude that, they are produced by the direct action of minds like our own; and yet, whenever we try to produce even a poor semblance of a single phase of these Manifestations, the effort is found to be utterly abortive. This it is that drives the rational mind from this sphere of physical tangibilities, to seek for the ultimate springs of this great Spiritual movement in the invisible Arcana of God, from which proceed the subtle energies of life, and from whose sublime abodes "ministering spirits" go forth in His name, and armed with a measure of His power.

In conclusion, I deem it proper to observe that, I propose no rejoinder to what you may say in your replies, until I have finished, as fully as the limits of this discussion will permit, the important business now in hand. Having commenced my analysis of the facts, in support of the Spiritual theory, I can not be diverted from my purpose by the playful sophisms and semi-serious contradictions of my friend. *All the points that you may even seem to make, against the Spiritual idea, will receive particular attention hereafter*. At present, and for a little season, I propose to allow you all the freedom you desire, but I must admonish you to use it as one who expects to render a strict account. Will you also bear in mind that your mere negation will neither invalidate the truth nor shake one stone in the spiritual temple, whose foundations are demonstrated, by numberless facts and reasons, to rest on eternal principles.

In this conviction, deepened by the observation and experience of each passing day, I remain,
Yours fraternally,

S. B. BRITTAN.

The Hunted Jury.

The *Tribune* seems to think that the gentleman who recently recommended the Grand Jury to violate the social and religious privilege of a large number of our citizens, rather 'strained at the goat while they swallow the camel.' Intercourse with the spirits of rum, gin and brandy, has prompted five murders and three suicides, in this city, within a few days, but no attempt is made to exorcise these spirits. It is written of Ahaz that he "sacrificed to the gods of Damascus that smote him." Reason why—it was popular to sacrifice to those gods. We extract the following from the *Tribune's* article:

EDITOR.

Langdon's was unhappily far from being the only violent death lately occurring in our city. We think not less than five Murders and three Suicides have occurred here during the brief period which has intervened between the death of Langdon and this present writing. Coroner's inquests have been held in each instance, inquiries made, causes ascertained, and verdicts rendered. And the one general, fundamental, predisposing cause of all these deeds of bloody violence has been intemperance, fed and sustained by the Rum Traffic.

But has a single Coroner's Jury proposed, as in Langdon's case, to strike directly at the cause of the calamity? Has one Jury of them all recommended, or even suggested, the suppression of the Liquor Traffic? We believe not one. They have found one after another murdered, or self-destroyed, undeniably under the influence of Rum; but they have not hinted at the closing of the Grog-shops.

Why this silence? Whence such manifest partiality? If one man's killing himself because of attending 'Circles' proves that they ought to be suppressed by legal force, why do not many persons' killing themselves prove that they and their dispensers should in like manner be outlawed. Can any one tell?

Suicides and Juries.

Since our Coroner's Jury, in the abundance of their wisdom, established the precedent of calling grand juries to "suppress" everything that has been supposed to be the cause of producing insanity, a multitude of cases have occurred requiring their immediate attention. The following, which we cut from an exchange, is an instance:

"Mrs. Boyles, wife of William Boyles, who resides in the vicinity of Independence, Coles county, Ill., attempted to commit suicide one day last week by cutting her throat with a butcher knife. She cut twice with the knife, severing the wind-pipe nearly in twain. We understand she has been a respectable member of the Presbyterian church for a number of years; but for some time past, had been in great distress of mind, in consequence of a belief that her soul was to be irretrievably lost."

Now, here is a case, not only to try the consistency but the moral courage of juries. A belief in the eternity of future punishment, is entertained by a large and powerful portion of the community, and although it can not be said to be increasing with the rapidity of Spiritualism, it is yet promulgated by the most powerful organizations in civilized society. It is the anchor of hope to all the "evangelical" denominations of the world. Now, the question is, how a grand jury can pass by such powerful promulgators of a doctrine that leads to insanity and suicide, (hundreds of which are on record,) and turn their attention to an insignificant number of unorganized Spiritualists. We call upon the Unitarians, Quakers, Universalists and other anti-torment sects, to look to this matter and see that the grand juries take the "evangelicals" in hand. It will be a "God send" to the "heretical" sects—this idea of our coroner's jury—if they can only get the grand juries to act on their suggestion, but it will be an awful blow to our orthodox brethren, and we, in answer, extend to them our condolence, as the new principle makes us fellow sufferers, for conscience sake.

E. W. C.

Spiritual Literature.

In all great revolutions of a moral nature, and many of those revolutions of mind which have preceded violent convulsions in the political state of nations, a marked revolutionary tone has pervaded the literary productions. Thus the "Rights of Man," "Common Sense," "The Crisis," &c., of this country; the writings, under the guise of fiction, of Dumas, George Sand, and other writers of France, produced a more decided effect than even the sword itself. It was the world of mind moving the world of matter, causing the great nations to be convulsed like bursting forth of a long pent up volcano.

The tendency of this age to a more spiritual life, is indicated by the tone pervading much of the literature of the age. Our works of fiction and romance have, for years, been tending to the spiritual. Mrs. Crowe, Mrs. L. M. Child, Mrs. H. B. Stowe, Miss Clark (Grace Greenwood), E. A. Poe, Mrs. F. H. Green, Mrs. Sarah H. Whitman, all distinguished writers in prose or poetry, or both, have this spirit largely infused into their writings. They have not always been mere "figments of the fancy," but spoken of as an earnest reality. Not only is this an encouraging feature, but it is still more so that this kind of literature is the most sought after by the public. Our thoughts have been turned to this subject at this time, by seeing it announced in a Western literary paper, that among the attractions for the coming year will be an original novel entitled "The Conceded Treasure, a Tale of the Spiritual Rapping," to be followed by another of a somewhat similar nature. All these signs, point unmistakably to the opening of a more spiritual era and the demand for a more spiritual literature.

E. W. C.

Defining Positions.

It is not a little amusing to see how different sects seek to fasten the stigma of being spiritual, on their respective opponents. A short time since, the Boston Pilot—Catholic—charged it all to the whole body of Protestants; whereupon the Olive Branch—Methodist—declared that Protestants never were spiritualists, and that such monstrous doctrines are purely of Catholic origin. Some very hard things were said by both papers, against spiritualism, and materialism was practically avowed as the faith of both. More recently, the New-York Observer—the representative of intense Orthodoxy—and the Christian Ambassador—Universalist—have commenced wrangling about the matter, and each battles stoutly for the preeminence in the dissemination of materialism. The Observer declares that all spiritualists are Universalists, and, of course, are a very awful set of heretics; while, on the other hand, the Ambassador indignantly hurls back the accusation of spiritualism, and deliberately asserts that, "the great body of Universalists are decidedly opposed to 'spiritualism'—that they have never countenanced it or shown it any more favor than the dominant sects."

People used to think that a rejection of spiritualism was genuine, since pure infidelity—but now the tables seem to be turned; while thousands who were called infidel are embracing spiritual truth, the professed spiritual teachers vie with each other in their labors to establish what was once called by the ugly name of Infidelity. Verily we have fallen upon strange times.

E. W. C.

A Suggestion.

KNOWLESVILLE, Orleans Co., N. Y., Jan. 2, '52.
MR. PARTRIDGE: My husband, Thos. Bennett, is a subscriber for the SPIRITUAL TELEGRAPH, which is always welcome and always the first selected for perusal, being better adapted to our spiritual and moral need than any other paper that finds its way to our table. We are not willing to do without it, and feel sorry that some numbers have not come to us. . . . How can we do without them! We have never doubted the integrity of those who are concerned in publishing; no! We think the fault is near our home, but do not know of any remedy that we have power to apply. We have but little of this world's goods to dispose of, but intend to make traveling missionaries of some or all of our TELEGRAPHS, after we have read them.

How consoling is the idea of being under the watchful care of our natural guardians, and holding communion with those we have loved and lost. How convincing to any well-developed medium must be the evidence of the spirit's presence! To all such may be applied the words once written: "In this house is the tree of life planted; in the time of tempest the waters of trouble shall not overflow thee, and the true millennium is begun." Surely by angel's hands is the "rock of ages" (or immortality) shown to be a "sure foundation," and endless progression the superstructure.

Respectfully,
ISABELLA S. BENNETT.

We cheerfully mail the missing numbers of the TELEGRAPH, and hope, after reading, you will send them out on a missionary tour to those famishing for Spiritual food—and we commend this example to all our friends who do not keep a file for future reference; and from those we solicit their personal services in the furtherance of our circulation, to the end that we may very much enlarge and otherwise improve the second volume, commencing in May next.

THE OLD MAN'S SUPPORT.

CONESVILLE, Schoharie Co., N. Y.

CHARLES PARTRIDGE, Esq.:

Dear Sir: I take great delight in perusing the evidences of a future life, furnished weekly through the columns of the SPIRITUAL TELEGRAPH. When from twenty to twenty-five years of age, I was in the habit of attending the Methodist church, and at times thought I would connect myself with it; but I could not find sufficient evidence in the Bible, or in the arguments of its advocates to establish my faith, and I became skeptical concerning any hereafter. I remained so more than fifty years, and until quite recently, when the necessary evidence of the unbroken continuity of existence was furnished me through Spiritual Manifestations, and you may well think this glorious faith, to a man eighty-one years of age, makes his heart leap for joy.

Go on in the glorious work in which you are engaged, and God bless your efforts, is the prayer of
Yours truly,
DARIUS PHELPS.

MY DEAR SIR: I have not felt at liberty to bury the Lord's treasures in the earth, nor to hide his light under a bushel; and if one ray of hope in immortal life has reached you through my instrumentality, give the glory to God.

Few indeed have found a satisfactory faith in immortality through the recorded evidences, and the speculations of three thousand years. Even among the professors of Christianity there is a woful lack of faith. Who is there among them that needs no further evidence, or more tangible demonstration of its verity? I know that some are accustomed to say that their joy is full and their faith complete, and that nothing can contribute to its strength. Let me say to them, come and see, since in all my observation I have yet to see the man commune with the spirit of a near and dear relative or friend, who did not exhibit evidence that his faith was strengthened thereby. The language of the contrite heart is, whereas I hoped for immortal life, now I know it is in store for me. "Blessed are they that have not seen, and yet have believed," if any such there are. But why should those who have so long taught, and professed to believe, the fact of Spiritual intercourse, struggle to avert these new evidences of the intimate, tangible, and eternal relations of spirits and men. Such tangible evidences were required to remove the doubts of Thomas, and were freely given by the Master. They are still required and as freely given.

May Heaven increase your faith and smile propitiously on your declining years, and as the lamp to your feet grows dim, may the sun of righteousness be manifest in the heart, and illuminate the spirit's transit to the spheres immortal.

CHARLES PARTRIDGE.

Testimony Against the Destroyer.

EAST BETHEL, Vt. Jan. 16, 1853.

FRIEND BRITTON: The following communication, given through myself as medium, Jan. 15, 1853, purporting to come from the Spirit of Elder James Spencer, formerly a Christian minister, who for some thirty to forty years gone by, travelled and preached much in Vermont, and who died not far from one year ago. For more than twenty years previous to his death, he had ceased to be useful in the cause of Christianity, by reason of his habits. But of his fall let him tell his own story. Here it is.

P. DAVIS.

"I rejoice to have this opportunity of meeting you, my brother. Will you forgive your poor old Bro. Spencer? I feel unworthy of the blessing I enjoy through the kindness in which you receive me. O, how sorry I feel that I gave up to an appetite for strong drink! It was that which ruined me! O, how dangerous it is for one to indulge in the intoxicating cup! It benumbs the senses, deceives the heart, and leads to woe and misery. I would warn all persons to flee from it, as they value their own happiness, or that of their families. Resist the intoxicating cup! I say resist it. Take a firm stand against it, if you would overcome. My soul knows its bitterness; therefore I warn. O, what misery it has brought me into! O, the agony of soul it has given me, to think of the wounds I have caused in my family, and among my friends! The thoughts have followed me to the Spirit-land, and wrung my soul with the keenest agony! Tell it to all through the most effectual means you can think of. I feel in earnest about it. I wish to have this published."

JAMES SPENCER.

"GHOST LITERATURE."

We think there is some very miserable literature that purports to emanate from spirits, but after reading the rapid articles of the secular press, designed to discountenance the whole investigation, and to pander to the vulgar prejudice, we think that the "ghosts," with respect to candor and intelligence will not suffer much by the comparison. Let both, we say, be fearlessly subjected to the same rules of criticism. We are credibly informed that the article on Ghost Literature obtained publicity during the absence of Mr. Greeley. The subjoined communication was offered to the Tribune and rejected:

RESPECTFULLY DEDICATED TO MR. C. A. DANA.

MR. EDITOR: The Tribune of Dec. 23, has an article on "Ghost Literature," which suggests a thought or two which I should like to utter.

I would be glad to know, for instance, if, as the editor asserts, "the spiritual manifestations are very remarkable, and seriously require explanation of another sort than the apologetical verdict of solemn ignorance," where he finds justification for treating it with ridicule? It seems to me about as sound a way of treating a subject of this admitted gravity, as it is

for Mr. Greeley's opponents to answer his facts in political economy, by an attack upon his "old hat." Every body knows what that means and what it is worth. You say you have heard that "scores of people have been made crazy by it." Have you never heard of the hundreds of people who have been made happy by it? If you have, why not say so? If you have not, I should like to introduce you to a few "scores" before you write the second chapter.

"You object that, 'a very highly-favored medium utterly declined to tell what was going on in London, though offered a very high salary' to do so. I have a work by me, containing a history of some spiritual manifestations which occurred many hundred years past, wherein it appears that a certain 'medium,' in those days, (shrewdly suspected by the wise men of his time to be a 'humbug,') was also offered, on one occasion, 'a high salary' if he would do certain things. He, likewise, declined.

The paucity of spirit-knowledge is further objected to, in that, no better mode of 'cooking' and no 'new motive power' has been revealed. As regards 'motive power,' the same objection lies against the manifestations made through the ancient mediums Matthew, John, and Paul, &c., have not a word to say on either subject. If I mistake not, they are held by the Tribune to have been tolerably good 'mediums' for spiritual manifestations. The spiritual facts revealed through them were quite remarkable and varied; and like the present, (as charged by the editor of the Tribune,) 'unsettling the received faith' of their countrymen, to such an extent that one fashionable church was so ruined and unsettled, 'that it can not for years recover general assent,' if ever. In fact, after the lapse of eighteen centuries, the descendants of its Prophets and Priests are without honor. Is it because their inspired fathers discovered no new 'motive power'? Does the author of 'Ghost Literature' object to them on that ground?

As respects 'cooking,' I bethink me, one formula for compounding and baking cake is given. It will be found in the fourth chapter of Ezekiel; and when found, I desire an 'editorial note' made of it, for careful comparison with modern spiritual revelations. One 'Tom Paine' was once as merry over that manifestation to the medium Ezekiel, as he of the 'Ghost Literature' is over modern spiritualism. Why not laugh as loudly and as publicly as he did over the same joke?

But if the conversation of the spirits be so inferior to the 'braying of a live ass,' as you assert, how do you account for that terrible havoc of religious dogmas—for that 'unsettling the received faith' which you charge upon them? What must be the market-value of 'the received faith' that can be 'unsettled' by such assinine wisdom?

In conclusion, let me ask: 1. Have you found any greater folly among the 'Ghosts' than you have seen manifested by spirits in the body? 2. Have you any proof that a man out of the body is essentially better, or wiser, than he was while in it? 3. Can you demonstrate the annihilation, by death, of all the fools in the world? 4. If, when you had finished your essay on 'Ghost Literature,' you had passed from the form, is it not fair to infer that, if you maintained your personality, you would not be able to rap out a much better article to-day than you wrote out yesterday? 5. Is death a teacher, or a mere road to the school-house, where time and opportunity unfold the great teachings of eternity to the human race?

R. T. HALLOCK,

No. 324 Broom-st., New-York.

CORRESPONDENCE OF THE TELEGRAPH.

PHILADELPHIA, Jan. 24, 1853.

FRIENDS BRITTON & PARTRIDGE: Spiritualism here is working its way silently, slowly and surely into the minds and hearts of the people. True, you may walk the streets, may ride in the omnibus, may take an excursion in the steamboat, or railway-car, and not hear much said of the 'rappings,' or of 'mediums'; yet if you are induced to become inquisitive and loquacious, you can not introduce the subject to scarcely any one who has not read, heard or seen something of this 'humbug.'

Two years ago, to speak of such a thing in any other way than as a delusion, was to bring out the ridicule of the wise man, and the sneer of the bigot. Then any one who pretended to talk seriously about it would be looked upon as in a fair way to become insane; and to argue the possibility of such a thing as having some truth in it, was only a proof of his being a fit candidate for the lunatic asylum. But people here, as elsewhere, are obliged to use their eyes and ears, and sometimes their thinking faculties; and the facts have multiplied so fast, and have become so striking, that in spite of their former notions and prejudice they make their impressions.

A little while ago the public press treated it with silent contempt; or perhaps on the outside page of the daily journal, among the stolen articles of news, you might occasionally find a borrowed squib, let off against it as an imposture or as some trick of an expert juggler. The pulpit stood upon its dignity; and so reserved were the clergy, that you could scarcely learn from all their sermons that there was such a thing as a spiritual existence beyond this vale of tears. Yet in spite of all these things is spreading—is finding its way into the homes and hearts of many of our most respectable and worthy citizens. The clergy are beginning to talk of the matter as some grand artifice of the Evil-one who, knowing his time is short, is using his death-struggle to get as many victims as he can; or that he is now to be unchained, according to prophecy, for the short period of a thousand years, to deceive the nations, and cheat, if possible, the very elect out of their future reward beyond the grave.

Among its enemies of the press here, it is to be regretted, and I speak of it with regret, is the Public Ledger, one of the best conducted daily papers in our city, the circulation of which exceeds all the other papers here. It is very bigotted indeed, against the manifestations. I speak of this paper particularly, because of its wide circulation, and of its boastings of independence and fairness. If there is a suicide in all the land, and it is said the unfortunate being who commits it was a believer in spiritualism, this remarkably consistent paper is sure to have the whole affair published as the result of this 'imposture,' and put in the most conspicuous place in its columns, with an anathema attached to it, as an introductory.

The case of poor Langdon, of your city, was pretty generally discussed; and nothing was too bad as a punishment for all the 'mediums' and 'circles' in the country; and yet, after all, there is no proof that

Spiritualism had any influence to drive him to the rash deed. I do not blame the press for publishing everything like news. This is its province; but when it lends itself to unfairness, it ceases to claim the respect of the well-wishers to society. If Mr. Greeley's account of this case is to be believed, why did not this paragon of honesty—this independent, impartial Public Ledger give the statement of Mr. Greeley?

The Rev. Dr. Berg, a leading divine in our city, delivered himself of a lecture before the Spring Garden Institute, against it; and a most remarkable lecture for an intelligent clergyman it was. He frankly told the audience he knew nothing about it from his own personal investigations, and stated that he had been earnestly invited to visit Miss Fox, who is now in Philadelphia, but that he respectfully declined to do so, because of conscientious scruples. He admitted many of the facts, and said the solution was to be found in the Bible. He pronounced it a deception in part, and the doings of the Devil and evil spirits. He read to the audience part of the experience of Mr. Wesley, and said he would be able to explain the mystery in his case before he finished his lecture; but, strange to say, he did not refer to Wesley again, although his lecture was a carefully written one, of an hour and a half in length. He failed decidedly to satisfy any but spiritualists; and those who were opposed to the manifestations concluded the Doctor had not gained the point promised.

The Rev. Mr. Stark, another eminent clergyman, I am informed, has promised to preach a sermon on this subject; and, of course, he will denounce it as either an imposture, or of evil origin, as I am told he is opposed to it. 'It is better for the cause, in my opinion, that the press write against it, than that they say nothing. In this way people will be led to think of it, if nothing else; and perhaps some may thereby be induced to investigate for themselves.

There is a new development here which is claiming the attention of a great many who have looked upon the subject as a cheat. It is this: Some half dozen or more sit round a table, place their hand on it, and in about an hour it begins to move—slowly at first—and in a short time it passes round the room, and in some instances so violently that the legs have been broken off. For miles round in the country is this new experiment being tried—and mostly with success—to the delight and astonishment of those who are 'fools' enough to wish to learn something new. Dr. Berg, to whom the public are mainly indebted for the communication of this fact, says it is all electricity, and yet, strange to say, sometimes the table does not move at all, although it is to be presumed the electric fluid is never absent. What is to be the result of this new manifestation time will yet tell. I think it will be found that something unseen, beside the electric fluid, is at the bottom of it.

There is quite a number of circles here, and some good mediums. Two small volumes, the products of two circles, have been published recently, one of them a book of poems, was spelled out by an estimable young lady, who was never known to write poetry; and so rapidly does her finger point to the letters, on an alphabet-card that it is with difficulty they can be taken down by an expert penman. The other contains communications on various subjects, which bespeak much intelligence. The medium of this is also a young lady, of unblemished reputation and above all suspicion of deception.

I look upon these things as but the beginning of good we are to receive from the minds of our departed friends; and in a few years, at most, I think we shall be in successful communication with the Spirit-world. There are also two or three mediums who prescribe for the sick, in this way; and I believe they generally render cures. I have not learned that any patients have yet died under their treatment—a thing which can not be said of all who have diplomas to practice medicine.

Yet Philadelphia, I think, is behind in the good things of this new development. People here are too much in love with their old notions to look a new fact full and fairly in the face. It is quite evident the clergy and press are fearful; and if they investigate at all they do it privately, as though they were unwilling to identify themselves with it. This is certainly very silly in them. If it be true they can not stop its progress, the sooner they meet it, fairly and candidly, face to face, the better prepared will they be for what is to follow. If it be indeed an imposture, they should certainly seek to find it out, and then will they be prepared to show wherein the believing are duped.

AN INVESTIGATOR.

ANOTHER HEALING MEDIUM.

BRIDGEPORT, January 13, 1853.

BROTHER BRITTON: I send you the following facts, which you are at liberty to dispose of as you think proper. Spiritualism seems to be rapidly progressing in this city. Six weeks ago last Thursday evening, Mrs. Phebe Jane Wooster, of this place, was developed as a spiritual medium. The spirits say that her mission at present is, to heal the sick and wounded, the lame, the halt and the blind. Previous to her development as a medium, she was rather opposed to spiritualism, but was willing to investigate the subject. She was never an enthusiast, but submitted all subjects to the test of reason, and would never assent to anything until sufficient evidence was given to convince her it was truth. She was always modest and unassuming in her deportment, and hence is compelled to do and say many things, when acted on by the spirits, in direct opposition to her own views and feelings when in the normal state.

The spirits, when acting on this person, causes her to declare that she is Christ's medium, in consequence, no doubt, of her being able while in that state to perform something like the same mighty works which he performed over 1800 years ago. When this part of her mission was first announced by the spirits, I must confess that I was somewhat skeptical about it.

But my skepticism was soon removed; for, the third day after she was developed, her predicted powers were put to the test, and found competent to remove even a putrid disease. The case to which I allude is as follows: Mrs. Julia Dunn, a near neighbor, had a putrid sore throat. Large lumps or kernels had gathered in it, to such a size that she said she could neither swallow, speak nor breathe, without suffering the severest pain. She told Mrs. W. that she wished her to cure her if possible; to which Mrs. W. replied, that she knew nothing about it herself, but that the spirits said she could be cured in less than twenty-four hours.

The spirits immediately took possession of the me-

dium, and caused her to make passes over the head, throat, and stomach of Mrs. Dunn, for the space of thirty minutes; after which she turned to the patient and said: "To-morrow morning you will be well." The next morning Mrs. Dunn's complaint had entirely disappeared, and she was as well as usual.

On the evening of the 24th of Dec., as we were all busily engaged in conversation, my little daughter was taken with a fit, caused, the spirits said, by sleeping with a cat; and I have every reason to believe that if Mrs. W. had not been there at the time, she would not have lived fifteen minutes. What was most remarkable about it was, that none of us knew that anything was the matter with the child, until the medium was acted on, got up out of her chair, and went to the child, who was sitting directly behind her, and exclaimed, "What is the matter with Lydia Ann?"

I immediately went to the child, and found she was quite cold, and had stopped breathing. But the medium took her in hand; and, after making a few passes over her, she revived. The child said that she knew when Mrs. M. first took hold of her, but that she could neither breathe, speak, nor stir; that a sort of numbness came over her, and she experienced no pain.

The next day or two after, Mrs. W. was called on to go and see one of our neighbors, who had a severe attack of the asthma. I went in company with her. She had not been in the house long, before she was acted on, and spoke as follows: "You think you are better than you were yesterday, because you can breathe easier; but the fact is you are not as well. True, your asthma is not as bad; but a more deadly disease is eating at your vitals, which, if not arrested, will terminate in physical death. But fear not; have confidence in God, and you will shortly be healed."

She then commenced operations by placing one hand in his bosom, and making passes over his system with the other. In about five minute's time the hand she placed in his bosom was as red as a piece of scarlet, from the tip of her fingers to the elbow. She changed hands alternately, and continued to work over him for about an hour, after which she declared that he would be well on the morrow, with the exception of a weakness, from which it would take him two or three days to recover.

Now it is well to remark that no one suspected the person of having any fever, more than generally results from a cold; but the medium had not worked over him longer than ten minutes, before the room was so filled with fever, it became sickening, and they were obliged to throw open the door, and let in fresh air, notwithstanding it was a very cold day, and there was but little fire in the room at the time. The Spirits said the disease was the typhus fever; and those present at the time believed it.

Now I can not help thinking that some of our learned and pious clergymen, who impute these things to the agency of evil spirits, are acting unwisely; for they will remember that Jesus said these signs should follow all true believers—In my name shall they cast out devils, or evils, heal the sick, &c. Now if these are the signs that should follow the genuine believers in Christ's doctrine, by what process of reasoning do these reverend gentlemen come to the conclusion that all of these things are performed through the instrumentality of his satanic majesty, the Devil? Have the laws which govern the Universe been changed since the days of Jesus? Or has God lost His immutability, and His power become impotent? Or do they mean to exclaim, with the Jews of olden times, that Jesus cast out devils and diseases, through the prince of the devils; and consequently all that do the same things in the nineteenth century, receive their aid from the same source! It matters but little which way they decide, for

The light that from the Spirit-world hath sped,
Shall soon around the Universe be shed.

Then each mind will be illuminated with the true light—the fetters of superstitious ignorance be broken, and every child of Earth stand forth in the true image of his God, and be able to determine for himself, in regard to the truth or falsity of these manifestations.

Yours in the cause of Truth,
SYRUS TYRRELL.

WHEELING, Jan. 1, 1853.

DEAR BRITTON: We are still moving along slowly, with bright prospects ahead. The facts of Spiritualism are gradually forcing themselves on public attention, and the number of inquirers and believers is increasing in our city. As yet none of our prominent men have taken a decided stand, and the few literary men who have been forced to acknowledge an inexplicable mystery, can not yet see any particular utility in the manifestations. As an evidence of our progress I announce that the ecclesiastical guillotine is in operation in our city; excommunication has commenced; and our papers are unwilling to publish the facts. A girl—member of the German Methodist Church—has been turned over to the tender mercies of the orthodox Devil, because she would not acknowledge the whole thing a hoax. That is, if she would lie, she could remain in the church. This she declined. She is unchanged in her faith, and desires to remain in the church. The preacher tried to make her believe that she would soon be as crazy as Wolf.

But there is another subject which I have not seen specially discussed in any of our papers, on which I wish to say just a few words—the raw-head and bloody-bones of the rappings, is its tendency to produce insanity. No such tendency exists either in magnetism or the rappings. On the contrary, I have relieved temporary insanity in three minutes—and have greatly helped a case of twenty-five years standing in a few hours—by magnetism. Why, then, do mediums become insane? Many mediums are exceedingly sensitive and very refined in their spiritual organization; some of these conditions are attended with physical derangements. When such persons become mediums, they are frequently opposed by their neighbors and friends. They need, and want sympathy; instead of this they are harassed by sour looks and harsh words. They find it difficult to resist their convictions; equally so to endure the opposition and reproaches of false friends. A double, and confused state of mind is the inevitable result. In a word, their friends make them crazy and then blame it on the Rappings.

I am satisfied that I can go to any asylum and restore nine cases out of ten. Thus: Give them sympathy, gain their confidence, magnetize them thoroughly, and gradually wean them from the effect of the one idea which occupies the mind.

These views are the result of some observation and thought on the subject. Not a single case of insanity has occurred in this vicinity. JOHN B. WOLFF.

Spiritualism, when the creeds and dogmas of the accuser are ten times more prolific of madness and insanity than the teachings of the Harmonical Philosophy?

It is not "disgraceful nonsense or cool blasphemy to assert that the Almighty permits a departed spirit to return to this world," for if it be so, then the gospel writers were grossly blasphemous when they asserted that Moses and Elijah appeared to men on the mount, or that Peter's ministering spirit came and liberated him from prison and conducted him through the wards of the city to a safe retreat! And if these things were ever possible, who will say they are now impossible?

The predominant teachings and effects of Spiritual Manifestations are not radically infidel, both in theory and practice, unless "infidelity" is fidelity to rational truth. For we know that many who had no faith in the so-called, Supernatural of the Bible, and very little in future existence, have by witnessing the manifestations been brought to believe in the reality of both with a strength of conviction rarely evinced by those who have long professed to believe these things on ancient authority. Is it likely that one who is sure he has seen heavy substances moved about, and a human body upborne without mortal effort, will less believe that Jesus walked on the water, or that an angel rolled away a stone from the sepulcher, or that Peter's chains were stricken off by Spiritual power, or that the iron did swim at the request of Elisha? Will one who has seen brilliant lights and appearances of flame, caused, as he believes, by Spirits, be less likely to believe that the angel of the Lord appeared to Moses in the apparently burning bush, or that cloven tongues of flame sat on the apostles at the great Spiritual Manifestation of Pentecost, or that the light shone in Peter's prison cell? Will he who has known writing to have been done unassisted by human effort, believe less that mystical writings were seen on Belshazzar's palace-wall? Can he who has heard the clairvoyant tell of the glories and beauties of the Spirit-home in a language unknown to him while in the normal state, dispute the gift of foreign tongues at the Pentecostal gathering? Nay, skepticism and infidelity to truth can not well exist under the corroborating testimony of the new revelations.

GREENFIELD, Mass. Jan. 18. 1853.

For the Spiritual Telegraph.

To all Earnest Practical Reformers, Especially to Those who Believe in Spiritual Manifestations.

TORONTO, C. W., Jan. 15. 1853.

BRETHREN AND SISTERS: The aim of the higher class of spirits in their communications seems to be to extend the power and activity of the love-principle in practical life. Can not those in the body who feel its power, do something practical in this business? Tigers and savages should live apart. Those who need competition to quicken their energies; those who are too selfish and quarrelsome to be brought much in contact with others; too dirty, mentally and bodily, to associate with decent people; too bigoted to love their neighbor as themselves; or too squeamish to put up with trifling annoyances, should continue to live for the present, in the miserable wasteful, unhealthy, slavish, cramped, isolated manner generally followed. The actual amount of organized labor requisite to supply amply all real personal wants, does not exceed four hours per day, but such a vast amount of labor is wasted that twelve hours per day will not yield a comfortable support to the majority. It does not much mend the matter to belabor forth anathemas against capitalists, priests, law-makers, slave-owners, &c. General denunciations, or agitations for fragmentary reforms, are only useful as far as they draw attention to the grand evil—selfishness, and consequent isolation, resulting in a waste of three-fourths of the labor of a community for want of its proper organization.

Yet there is a vast amount of the love-principle in society which only needs proper direction to organize associations in which the results consequent on its practical supremacy could be demonstrated to all. "Sorrow and sighing would flee away" in a society wherein all labor would be organized, and each person would obtain for his or her labor its full value, and get all articles for consumption at actual cost. By living in one building, with a common kitchen and dining-room, all business being carried on by the community, domestic labor would be economized nine-tenths; other labor about one-half, or more, while a family from their earnings of perhaps \$1.50 daily would have more comforts and luxuries than can usually be had for \$1,200 per annum. The employment of suitable machinery in domestic and out of door labors would effect this. By these means the advantages of both country and city would be conjoined without their balancing evil. Pure country air could be had without isolation from facilities for intellectual and moral culture and the advantages a city offers for intellectual improvement and congenial society, without its moral and physical pollutions. Freedom from anxiety, correct dietetic habits, absence of causes of irritation, libraries, reading-rooms, music and baths would so purify and invigorate the whole being that mediumship would be general. Free from pecuniary anxiety and physical discomforts, the members would attain a degree of mental and moral elevation incompatible, except in rare cases, with the harassing anxieties of life as it is at present. Is it true, as theologians, practical skeptics and speculators in human credulity, assert, that the evil in man's nature predominates, and that falsehood is more readily received than truth by the majority? "By their fruits ye shall know them." Let us show the world the contrast between the barren, cruel dogmas of orthodoxy, the ravings of bigotry, the coldness of skepticism, the delirium of fanaticism—on the one hand—and on the other hand the results produced by a ra-

tional, earnest, practical, pure, and elevated faith in the infinite love of God, and in the predominance of good over evil in man, when unperturbed by the corrupt influences of "doctrines of Devils."

Is love supreme, or is it not? Is error or truth intrinsically the most attractive to mankind? Is it the truth or error contained in Joe Smith's teachings that has drawn 300,000 people to Deseret? If it is the truth, can not a purer embodiment of it draw two or three thousand "anxious inquirers" from a life of isolated selfishness, to one of concentrated love; from a life of competitive misery, to one of cooperative happiness? Who will join in the effort?

PROGRAMME OF A HARMONIAL COMMUNITY: "GOD IS LOVE," "LOVE ONE ANOTHER."

The spirit of Christ's teachings to be the rule of action; members to endeavor to live in harmony with all truths. Importations for the supply of physical wants to be as few as possible. Tobacco, alcoholic liquors and drugs prohibited, except for chemical and mechanical purposes. Flesh-meat prohibited, if possible, as tending to prevent the due development of the love-principle. Tea and coffee to be discouraged or prohibited, as expensive, and tending to produce nervous diseases and dyspepsia, causing feeling of an inharmonious character. The culture of fruits and grain, &c., to form the basis of subsistence; the products of slave labor to be, as far as possible, disused. The means of cultivating the higher nature freely supplied; clothing to be healthful, cheap and simple. Thus will labors have its rights, and women theirs. Thus, and only thus, can the leading reforms of the day be consummated. Two hundred are enough to begin with. Details can be hereafter settled. The practicability of the above plan, if the right persons are forthcoming, has been proved by the North American Phalanx, New-Jersey, and the Hopedale Community, Milford, Mass.

Those who would cooperate in such a movement can, if they think proper, address a post-paid letter to the writer, who wishes to forward it as much as his circumstances will permit. ALFRED CRIDGE.

Mr. Fishbough's Lectures.

DEAR BROTHER BRITTAN:

Having listened with much interest to three lectures, lately delivered at "Friendship Hall" by Mr. Fishbough, I will trouble you with a few thoughts upon the subject. First, I will state some objections. They were too long, and he attempted by far too much for three lectures. In order to do anything like justice to the very interesting subjects attempted to be elucidated, it would require six instead of three lectures, and he was evidently embarrassed from that very fact. In attempting to crowd too much in a lecture, he was compelled to pass hastily over important thoughts, such as might and ought to have been greatly enlarged upon.

Again: I think he might have considerably extended his parallel views of ancient and modern Spiritual Manifestations, especially such as are found in the Bible, that Book professedly idolized by the Churches—yet neither properly understood nor believed by one in a hundred of all the church members, who object to these later revelations from the Spirit-world. Indeed there was not an epoch, to which he referred, in which glimpses of these very remarkable phenomena have appeared, but might have been much extended. The Lectures themselves were exceedingly interesting, and although all Spiritualists may not entirely agree with Mr. Fishbough, yet it was evident he spoke upon a subject which he well understood, and which must have engaged his attention closely for years.

I regret that the evenings on which the lectures were delivered were so inclement, as a great many more would doubtless have been present, had the weather been favorable. At the close of his last lecture, which was most interesting, he suggested that, if the friends desired it, he would extend his views on the subject of "What and Where is the Spirit-world," and especially in reference to the Spheres, Progression, &c. I hope he will be induced to deliver that lecture shortly, as I heard but one opinion expressed by those of the audience with whom I conversed, and that was that it ought to be delivered, and they greatly desired to hear it.

Should I be permitted to make a suggestion to the Lecturer, and to the friends of Spiritualism, I would recommend Mr. Fishbough to arrange the same subjects into six lectures, a little enlarged, and repeat them in the spring, say in April. I do not doubt but that they would be listened to with great interest, by all who are seeking to know the truth in reference to these astonishing Manifestations. DUDMUS.

CORONER'S JURY OVER LANGDON.

The Star Spangled Banner is after our Coroner's Jury, in manner and form as follows:

We should like to inform these astute jurymen that they live in the middle of the nineteenth century—that the more they attempt to keep truth down, the more it won't be kept down—that forbidding inquiry into the merits of a new thing, is an "old foggy" notion worn out and gone down to the dust with the superstitions and tyranny of the past.

We suspect that these jurymen were born in Salem, about the year 1692, and have lain in a Rip Van Winkle sleep ever since, having no idea that matters and things have slightly changed since that day.

Without asking any one to believe that the remarkable phenomena, which for two or three years past have created such an interest in the community, are produced by the agency of departed spirits, it is enough to assert that certain astonishing appearances have been observed. They are strange and startling, and it is no wonder that men and women should be interested, and desire to investigate them.

It is rare that a person of intelligence can be found at this stage of the investigation who has the hardihood to say they are produced by collusion and deception. The facts are too well substantiated to be denied, and those who have witnessed the exhibitions believe in the fact, if not in the theory.

The spiritual manifestations are wonderful phenomena—they are alleged to be produced by departed spirits. This is a bold allegation. Is it wonderful that the people wish to investigate it? Some of the best and most learned men in the community have assented, not only to the facts, but to theory. The people say, show us; but the jurymen say no—people go crazy over it!

It is gravely asserted that in the insane asylums are several persons, who have become insane on account of the spiritual manifestations. Perhaps there

are—we do not doubt it. What does it prove?—that the investigation of this subject ought to be suspended—put down? In looking over the returns of almost any insane asylum, we shall find that more or less persons have become insane by a morbid excitement over religious topics. Shall religion be banished because a man went crazy over it?

A dozen more in the same institution were afflicted by loving 'not too wisely, but too well.' Joe Bumpkin popped the question, and Jimmie Spriggs said no; whereupon Joe Bumpkin went mad, which shows that 'courting' ought to be abolished. It is no argument for courting that certain strong-minded men have been able to make love, and even get married, without losing, or even sensibly debilitating their brains. The case of Joe Bumpkin must constitute the premises in the case, and love is condemned and exorcised.

Students go mad; hence science and philosophy have no business in the world. Artists go mad; hence painting and sculpture ought to receive their 'walking ticket.'

The love of money, anxiety to get or to keep property, has robbed men of their brains. Ought we not, therefore to introduce the laws of Lycurgus, or resolve the country into a Fourier community, because money, besides being 'the root of all evil,' makes men go mad?

We do not believe in this bugbear of getting crazy. It is abuse, not use, that turns men's brains. If men and women will become insane, they are very unfortunate, and deserve sympathy. We pity them, but we do not think that free inquiry is to be put down because they were over-zealous and excitable.

If the spiritual manifestations are a "humbug," let it be proved by unrestricted examination. If not—

"Truth, crushed to earth, will rise again.
The eternal years of God are hers,
But Error, wounded, writhes in pain,
And dies amid her worshippers."

THE HAUNTED HOUSE AT HULL.

TORONTO, C. W., Jan. 15. 1853.

MR. S. B. BRITTAN:

Dear Sir: I subjoin an extract from *The Western Times*, of November 20, 1852, published at Exeter, England, which may be of use to you, if you have not seen it. A. C.

A marvelous sensation has been created in Hull, within the last week by the announcement that a ghost has taken up its quarters in a secluded dwelling on the Arley-road, where it is likely to obtain as great a notoriety as the celebrated Cock-lane ghost. The house is a respectable-looking tenement in Wellington-lane, occupied by an elderly, bed-ridden woman, her son-in-law, a daughter and a female domestic. About a month ago the inmates were startled in the night by a sharp knocking on the walls of the room. At first no notice was taken of this, but at irregular intervals the same strange noise was repeated, even upon the wall of the very apartment where they sat. For four weeks the noise was repeated until the inmates became frightened. Their fears were soon communicated to the neighbors, and speedily reached the public ear. On Wednesday week one thousand persons visited the spot lingering in the neighborhood, and straining their ears to catch the sound of the ghost, who now and then indulged them with a solitary knock. On Friday night crowds besieged the spot, standing in spite of cold and wet, one hundred yards from the house, anxiously discussing the nature and object of the ghost's visit, and patiently waiting to learn from the police, or those who were fortunate enough to get near the house, "when it had knocked last." One or two policemen have been stationed in the house with a view of detecting the cause; and although it is seriously affirmed that the strange noise is still heard at intervals, it baffles all ingenuity, even on the part of the detective officers, to discover whence it proceeds. A portion of the roof has been removed but without affording any clue. The noise is not confined to any one place, but alternately pervades different parts of the house. Sometimes it is a dull, heavy sound, and sometimes like a scratch. On Tuesday two or three thousand persons visited the spot, many of whom lingered until nearly midnight, a detachment of police being present to preserve order. The police declare that many would actually remain by the door of the house the whole night if they would permit them. All of which shows that the world is as credulous as ever, and that there is no story however absurd but will find plenty of implicit believers—whether it be the birth of a young Shiloh, the appearance of the Virgin Mary on the top of a mountain, or the miracles of Elizabeth Squirrel at Shottisham.

Louis Napoleon in New-York.

The Brooklyn Daily Advertiser, moralizing upon the rapid ascent of Louis Napoleon upon the ladder of ambition, from positive poverty to superlative grandeur and power, recalls some reminiscences of his sojourn in New-York, many years ago. The editor says:

"Strange events have occurred within a few years in reference to that man. We knew him while at a lodging-house in Reade-street, then kept by a gentleman who now occupies a high official position under the French Government. At that time he was very poor, and very dissipated. Notoriously profligate in his habits, and without the pecuniary ability to indulge to the bent of his inclination, the culpable propensities which characterized him, he was frequently expelled from certain places in which he obtruded himself, and more than a dozen times was the occupant of a cell at the old jail in the Park, long since torn down. Not long prior to his leaving the United States, he was arrested for a misdemeanor, committed by him at the respectable house of a woman whose establishment he often visited, and the writer of this article was employed professionally by him to save him from the threatened consequences of his recklessness and indiscretion. We little thought at that time that the thoughtless, gay young man, who was then our client, (and who is still indebted to us for counsel fees and disbursements,) would become Emperor of France. Such, however, is now his 'manifest destiny,' although we believe that his realization of his ambitious hopes and aspirations will but hasten the fearful doom which unquestionably impends over him."

OBITUARY.

DIED, in Laona, December 18, 1852, after a distressing sickness of five weeks, which she bore with remarkable patience, all that was mortal of AMANDA, wife of B. T. Baldwin, aged 38 years.

The subject of this memoir possessed those rare

qualities which endeared her to all who had her acquaintance. In life she was a living exemplification of that religion which makes brethren of all mankind—kind and affectionate as a wife—fond and endearing as a mother—sympathetic and charitable toward all. Truly Earth has given to Heaven a precious boon. Her many virtues, springing up from the deep fountains of a good heart, shedding the sunshine of love and happiness on all, bound her by more than common endearment, to a very large circle of relatives and friends, who feel that Earth has lost one bright charm, and Heaven is made nearer and dearer thereby. Early in life she united with the Baptist church, which she adorned by a truly christian life; but for the last two years her soul had become expanded, and she was a candid and happy believer in the eternal progression of all God's family, and the immediate birth of the spirit, at the death of the body, into a brighter sphere. Her earthly life was one of usefulness—those in sickness, want and distress, were not merely prayed for, but cared for—so much so that it was often said of her, "she lives not for herself, but for others. Her mission is to do good among her fellows." Her loss is deeply felt, especially by her bereaved husband and daughters, who would feel that Earth, indeed, was desolate were it not for the blessed faith which enabled them to say, even over her lifeless clay, "I know she is not dead, but still lives, and loves, and smiles upon us. True she has passed behind the veil, but we shall soon see her." "Oh grave, where is thy victory?"—[Communicated.]

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A weekly paper, devoted to the Elucidation of Spiritual Phenomena, contains a record of the most interesting facts, and the general intelligence respecting the state of the cause. It is edited by S. B. Brittan and published by Charles Partridge. A very interesting Discussion of the facts and philosophy of the Manifestations is now in course of publication in the Telegraph, between Dr. B. W. Richmond and S. B. Brittan. All the back numbers can be furnished. Subscription price, \$1.50 per annum.

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THE SUBSCRIBER will issue a work with the above title on the 15th of February next. Said work will comprise some one hundred tunes, with words in connection. It is intended to present in this work, the very best of the existing Music, with such original pieces as shall make it just the book for Spiritualists, in all their gatherings, whether in their Circles, or more public meetings. The choicest selection of Poetry has been made from the more spiritual poems of the past, and also from those which have been indited by Spirits themselves. These selections have been freed from all objectionable phraseology and sentiment.

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Rev. J. S. Loveland, who has been quite favorably known as a talented Minister of the M. E. Church, and is now a thorough-going and devoted Spiritualist, is the Editor of the Poetry.

With these guarantees, this work is offered to the friends of Spiritualism, as meeting the wants of the time; for the Publisher fully accords with the Editors in the opinion that the true idea of a Singing Book includes both Music and Poetry, and both printed on the same page, as in this work.

The price of the Minstrel will probably be, in cloth, 38 cents, and in paper, 25 cents.

BELA MARSH, Publisher,
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The above work will also be for sale at this Office, No. 3 Courtland-st., and by Fowlers & Wells, No. 131 Nassau-st., New-York. 40-2

Second Edition.

THE NINETEENTH CENTURY, or THE NEW DISPENSATION; being an Examination of the Claims and Assertions of Emanuel Swedenborg, (with a brief review of the writings of Andrew Jackson Davis.) By a Layman. New-York, 1852. 12mo., pp. 252.

We cordially bear witness to the general ability and well-timedness of the work. . . . It is, in its general scope, eminently popular. It directs its appeal to the plain sound sense of the masses.

[Prof. Bush's Review and Rep.]

It is ably written, often eloquent, and in a far more lucid style than is usually employed by writers of the Swedenborgian school. Many of its criticisms on the spirit of the age are pungent and strongly sustained; a vein of masculine thought pervades its course of argument, and no one can read it in a contemplative mood without receiving important and fruitful suggestions. [N. Y. Tribune.]

It compresses a great amount of information and speculation on such spiritual subjects as are now generally discussed in nearly all intelligent circles. For those who are not well read in reference to the novelties of the spiritual revelations of the day, it will prove a valuable manual, if not a counsellor and guide. [Sunday Courier.]

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